A brieſe necessary Instruction,

Verye needefull to bee knowen of all Houſholders, whereby they maye the better teach and inſtruct their Families in ſuch points of Chriſtian Religion as is moſt meete.

Not onely of them throughly to be underſtood, but also requisite to be learned by hart of all ſuche as ſhall bee admitted vnto the Lordes Supper.

1572.

¶ To the Christian Reader.

IT shall not be necessary for me (most louing brethren) to shewe anye causes for mine own excuse why I haue attempted the setting forth of this little Catechisme, as though I had rashly aduentured aboue that was meete, to set forth any thyng to be so common by my priuate aduise: Or as though I had presumed aboue mine abilitye to become so general a teacher, hauing my self so meane vnderstandyng. For in these daies in which there is so great licentiousnes of printyng bookes, as in deede it maketh vs all the worse, who can blame it that hath any taste or sauer of goodnes, be it neuer so simple, if it had no other fruite, yet this is great and plentyfull, that in reading it we shoulde keepe our eyes from much godles and childish vanitie, that hath now blotted so many papers. We see it all, and we mourne for griefe, so many as in spirite and truth do loue the Lord. What multitude of bookes, full of all synne and abominations, haue nowe filled the world? No thing so childish, nothing so vaine, nothing so wanton, nothyng so vile, whych is not boldly printed, and plausibly taken. So that herein we haue fulfilled the wickednes of our forefathers, & ouertaken them in theyr syns.

A.g. They

They had their spiritual enchauntmentes, in which they were bewytched, Beuis of Hampton, Guy of Warwike, Arthur of the round table, Huon of Burdeaux, Oliuer of the Castle, the foure sonnes of Amond, and a great many other of such childish follye. And yet more vanitie then these, the witles deuices of Gargantua, Howleglas, Esop, Robyn Hoode, Adam Bel, Frier Rushe, the Fooles of Gotham, and a thousand such other. And yet of all the residue the most dronken imaginations, with which they so defiled their Festiual and high holydaies, their Legendawry, their Saintes lyues, their tales of Robyn Goodfellow, and of manye other Spirites, which Satan had made, Yell had printed, and were warranted vnto sale vnder the Popes priuiledge, to kindle in mens hartes the sparkes of superstition, that at last it might flame out into the fire of Purgatorie. These were in the former daies the subtile sleightes of Satan to occuppye Christian wyts in Heathen fantsies. And we as men that can not learne wisedom by anye examples to keepe our selues from harme, but as though the wickednes of our forefathers were not yet full, we wyll make vp their measure, and set vp Shrines to the word of God, and the wrytinges of all hys Saintes, which our forefathers had cast out

of all

of all honor, that their own dreames and illusions might be had in price. To thys purpose I trow we haue multiplied for our selues so many new delightes that we might iustefy the idolatrous superstitiō of the elder world. To this purpose we haue printed vs many bawdy songes (I am lothe to vse such a lothsome word, saue that it is not fyt inough for so vile endeuours,) to this purpose we haue gotten our Songes & Sonets, our Pallaces of pleasure, our vnchaste Fables and Tragedies, and such lyke Sorceries, moe then any man may recken. Yea some haue ben so impudent, as new borne Moabites, which wallow in their own vomit, and haue not bene a shamed to entitle their bookes, The Court of Venus, The Castle of Loue, and manye such other as shameleste as these. O that there were among vs some zealous Ephesians, that bookes of so great vanity might be burned vp. The spirite of God wrought in them so mightely, that they contemned the price of so great iniquitie, in one Citie, and at one fire they brought together the bookes valued to twoo thousand markes, and burnt them al at once. O happy light & cleare as the Sun beames, if we might see the lyke in London, that the chiefe streete might be sanctified with so holy sacrifice. The place it selfe doth craue it, and

Act. 19. 29.

 holdeth

holdeth vp a gorgeous Idoll, a fyt stake for so good a fire. O Lord thou art able to worke what thou wylt, let vs see this day that Iacob may reioyce, and Israel may be glad. So recompence thine enemies, as they haue recompenced thee. Of old they (a) burnt the wrytings of thy Prophets, and in their ages following they departed not from the synnes of their fathers, but gaue the (b) holy labours of thy Saintes vnto ashes, nowe let vs see the iust recompence of anger, and make our good Rulers the instruments to execute thy iudgementes. We haue now long inough played with our own fansies, Lord rayse vp agayne thy word into honour, that our eyes may be occupied in holy readinges.

a Iere.36.23

b An.dom. 290.sub Diocletianus, et anno.1559 sub Paulo.4.

And you deare Brethren that are yet in battail to fight against Satan, pray and cease not, that God alone maye be exalted in our daies, that Satan may be troden vnder foote, and that the word of God, the strong weapen of our strife, may be geuen into the handes of all, that their lyfe may be in safetie. And be perswaded of this, that there is no one thyng more enemy to the word of God, then these vaine and synfull imaginations of our owne vnbridled wits, which haue now filled so many volumes. And therefore I trust I can deserue no blame to aduenture the setting out of this

of this short enstruction, sithe my desire is only to aduaunce Gods glory, and edefie hys poors Church, that is yet so couered in darke ignorance: when so many haue found leaue to spread abroad their labours, that haue no other pleasure then of syn and wyckednes.

Now for that that I haue taken vpon mee to set forth vnto many this enstruction, beare with me, I beseche you, and praye vnto God that we may all together hold the humblenes of mynde that was in Christ Iesu, that we be not wise in our own conceits, nor thincke of our selues aboue ý which is conuenient, but acknowledging the blindnes of our hart, and the ignorance in which we are borne, we may say with the most happy Apostle, we haue nothing that we haue not receiued. And of many other I do willyngly professe it, I am the least, but by the grace of God I am that I am, and I trust hys grace is not in vayne in me. But this that I here present vnto the Church of God, I haue not done it alone: but an other faithfull labourer in the worke of the Lord, and a good brother in Christ Iesu, whom God hath endued with great knowledge, and blessed with much vnderstanding, he hath taken the greatest paine, and the greatest fruit must grow of his labours. So that I haue not aduentured of my selfe, but haue onely bene an

helper of an other mans labour. And the cause ỳ hath moued vs both is suche, as hath made the Children of God euen to faynt in their mourning, vntil they shall see the great mercies of God to take awaye the cause of their griefe. We see the great ignorance in which the people are euery wher couered, the cloudes of darknes, more then the darknes of Aegypt, haue so ouershadowed them, that the light of the Gospel of the glorye of Christ, who is the Image of God, it doth hardlye or not at all shine in their vnbeleuing hartes.

Scarce one of a great many can giue an ac-
3.Pet.4.13 compt of their faith, yet S.Peter requireth it of euery Christian. A very few haue tasted the
Col.3.16. beginninges of the Gospel of Christ, and yet S.Paule biddeth that the word dwel plentifulfully in ache one of our hartes. The Apostle blameth the ignoraunce of the people, who haue learned yet no further, then repentance from dead workes, and the first enstructions
Heb.6. 1. of the faith toward God: But O Lord, howe many thousands of vs, of fayth and of true repentaunce can say nothyng? The Prophet speaketh of the kyngdome of Christ, that in
Esa.11.19 those daies the earth should be ful of the knowledge of the Lord, as the waters that do couer the sea: where is now that blessed spirite of vnderstandyng to be poured vpon vs? And

where

wher is this riches of the knowledge of God? Are not rather the multitude of our brethren clothed with darknes, so that they grope in their wayes as at midnight, & know nothing of the way of lyfe? We pray dayly according as we ars taught, Let thy kingdome come, if we speake not like the Parets, in woordes without vnderstanding, then this is our meaning: let thy spirite beare rule in our hartes, and the knowledge of thy woorde lighten the eyes of our mynde. And what do we then els but dally with the Lord, if we pray styll for knowledge, and yet slepe stil in ignorance? Then thys is (louing Brethren) a good excuse for our boldnes, if in so great necessitye, according to our talentes, we seke to be profitable vnto many.

If any thinke that there are already sufficiently set forth many Catechismes, I do easely graunt it, but they are not sufficiently learned, neither yet can be. For it was necessary in the best and most godlye of these labours, whilest the Christian faith is plainly taught, to edifyng of the simple, and conuincing of the aduersary, that the faithful teacher should vse moe woordes, then can be caried in mynde of the ignorant man. And therefore I thought it good as briefly as I could, to comprehende the effect of all, that the begynninges beyng

made

made playne, and easely printed in memory, we might enter into reasoning and disputation with our selues, enstructing one another, and helping one an other, that we might haue the more fruit in the lõger labours of others, but most of all that we might be encouraged to the most holy and liuely woord of God, to drinke wyth continuall desire of the fruitfull spring, euen vntyll the water of lyfe do flow vp in our hartes vnto euerlastyng gladnes, & the day starre do arise in our hartes, which may lighten our mindes in to the knowledge of the God of glory.

There is nothyng remayning more why this labour should be misliked, except anye man would thinke, that euery Congregation had a sufficient Pastor to instruct those that were ignorant, so that they should not nede any straunge Teacher: God graunt that in time to come this maye be found true. But yet we are farre from it, euen as light from darknes, or death from life, or as knowledge and vnderstanding is from insensible blyndnes. O that we had eyes to see so great miserie: For sure it may not wel be iustified, that in so cleare light of the worde, as God hath made now to shine vpon vs, that there was euer nation which had so ignorant Ministers We maye here in compare with the man of

synne

synne him selfe. I do not knowe that in the midst of all hys abominations there was a more lothsome sight of that idolatrous priesthood, then we haue set vp among our selues, to be fellow labourers among vs in the Gospell. For what though they exceeded in lowsnes of life? Yet their darke and barbarous religion was so thicke a cloude spread ouer their maners, that the fulnes of their synnes was not easely seene: But we haue the light that hath made althinges manyfest, and the Sunne hath shined that hath disclosed iniquitie, so that there hath not bene among vs any popish Priest so dronken, nor any alehouse Chaplen at such a perpetuall truce with hys drinking pots, that hath possibly purchased so much discredite to his belly God, and kitchin faith, as our dum Dogs and guides, do dayly multiply against the God of Israel, and the faith of his anointed our onely God and Sauiour. It greeueth me to remember, and lo theth me much more to rehearse the estate of the ministration into whych we are fallen. We haue good time now to complayne wyth the Prophet, like people, like Priest. Euen the same coueringes of Israel that shadowed then their glory, they haue spread thē selues agayne as the heauens, & are come ouer our head in so great a tempest of blindnes & ignorance Esa. 44.2

rance, that they haue shaken the foundations of all our comfort.

We saw in dede Halcionios dies, the glad and pleasant daies in which our hope shined, when first our happy gouernment turned away our sorrowes, brake the yoke of Antichrist, deliuered vs from the power of darknes, and carried vs among the Saints of God into the kingdome of light. But our hope hath since suffered a great Eclipse, from the fulnes of her beutie, (such hath bene the malice of Satan.) He attempted agaynst vs euen at the first his most pestilent practise, and hath brought accordinglye hys purpose to effect.
Deut.1.15 When God had turned the wyl of the Magistrate, and enclined his eare to vnderstãding:
Exo.18.21 when he had geuen vnto him courage to scatter the enemies of his truth, and planted true feare in his hart to establish his Gospel: then the subtile Serpent which had turned all his deuices hether, he bent his violence, and thys counsell pleased hym best: To corrupt the
Nu.27.21 Priesthode, who should instruct the Prince by Vrim and Thumim, that if thus he might darken the light of the people, it might be the more easy to leade them out of the way.

Then he entred againe, and with more sucesse into hys first assaultes, wherewyth he tempted once our sauiour Christ: He robbed

the

the Minister of his blessed hope in the prouidence of God, and made him seke the wayes ful of vile shame, to get his bread. He hanged before his eyes an other veale of pompe and vanitis, that he could not with open countenance see Christ, but folowed the present pleasures that better liked him. And so first woúding the head, the infection hath growen since into the other partes of the body, that now almost there is nothyng but woundes & swelling, and sores full of corruption. Loke wher we wyl among the people of the Lord, & how hardly shall we finde the dwellyng place of the godly Pastour.

If Ieremie were now aliue, he would take vp againe his old complaintes: O that myne head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slayne of the daughter of my people. For loke what agrement hath righteousnes with vnrighteousnes, and what fellowship hath light with darknes, what concord Christ with Belial, or what part the beleuer with the Infidel: the same societis is betwene a great number of our English Parsons and Vicars, with the true Preachers & Ministers of the Gospell. Your selues good Christian Readers make the comparison, and be your own Judges, what cause we haue to

Ierc. 9. i.

Mat.5.13. complaine. The true Minister is the salt of the earth, to drye vp corrupt and noysome humors, and to preserue the substance pure, that the world may be offered vp a swete sacrifice vnto God: But our Vicars and Curates, we haue some of them yet of the old morowmas Priestes, whose salt is vnsauerie with much popish leauen, that there is no taste in them of the Gospell of Christ. Most certaine it is, that the popish Priesthode is no calling for a Minister of the Gospell: And therefore they that haue not openly forsaken that, and haue geuen a new promise vnto Christ, they may well haue the lyuing, but they cannot be the persons whom God hath called, nor yet the salt to season his elect and chosen.

Mat.5.14 The true Minister is the light of the world, which holdeth foorth the Gospell of Christ in his hand as a lanterne to lighten the steps of a great number, how to walke vnto Christ: but what daylight I beseche you, shineth in the Ministers of our making? They are better seene in their seuerall occupations, then in the knowledge of the word, which they should dispence vnto others. The trus Minister is a fisher of men, by whom the parish is stirred vp to all loue, to God first, and then mutually one to another: but the Parsons nowe haue either nets so broken, or their baytes so yll,

that we see the effect is, no gatherynge together, but a wofull disperſion both of Priest & people. How many examples do we see of a continual diſſipation in ſutes and contrauerſies: the Parſon againſt the Vicar, the Vicar againſt the Parſon, the Pariſh againſt both, and one againſt another, and al for the belly. Among whō neither people, Parſon, Curate, Vicar, one nor other hath anye care for the Goſpel of Chriſt. As the Lord doth lyue, this is no other fiſhing, but to ſuffer that roaryng Lyon to catch al by his enchauntmentes, that he may haue large paſture in the Church of God. The true Miniſter is the eye of the body: the workeman in the haruest: the Meſſenger that calleth vnto the Mariage: the Prophet that telleth the wyl of the Lord: the wyſe man that teacheth to diſcerne betwene good and euyll: the Scribe that doth expound the law: the Seruant that occupieth his Maiſters talentes vnto gayne: the Wytnes that beareth teſtimony of Chriſt to all people: the diſpenſers of the miſteries of God: the Steward that geueth meate in due time, vnto the reſidue of the houſhold: the Sacrificer of the Goſpel of God, to make the oblation of hys flocke acceptable: the Miniſter by whom the people doo beleue: the Labourers of God to tyll hys huſbandrye, and make vp his buyldyng:

Mat.6.22
Mat.9.38
Mat.22.3
Ma.25.34
Ma.25.16
Lu.24.48
1.Cor.4.1
Mathew.24.45.
Ro.15.16.
1.Cor.3.5
1.Cor.3.9

Ac.20.28 ding: the Shepheard to fede the Church of God, which he hath purchased with his blood. But alas and wo for vs, if we can see our sorrow, what one of these excellent vertues shineth in our Pastors? I speake the truth, and God in his good time wyll gene vs eyes to see his iudgementes. Scarce one Parish of an hundred hath found such a Minister, or scarce two and three in a Shere whom God hath so blessed. If S. Paule say true, or if the voyce of God be fearfull in our eares, that we cannot beleue except we heare, and we cannot heare wythout a Preacher: Ro.10.14 where is our glory that we are the people of the Lord? Or where is our reioycing that the Gospell is amongest vs? Were it not that the workes of the Lord preached dayly vnto vs, and their Psal.19.5. voyce had come into our eares, as fully as to our forefathers, euen in the strongest of our people, it would make their faith to wauer.

For about vs in our Countris, wher dwelleth that Minister, or where is his name, that shall strengthen the weake harted, and rayse them vp in hope? He must saith S. Paule, he must be apt to teache that is made Minister: 1.Tim.32 but we haue made the old saying true, Oportet non habet locum, they are we may say, they are more meete for the plow, that dwell in the personage. Say the Apostle what he say

say wyll, he must or he must not, he shall be made Minister now that pleaseth the maker.

Euen thus it is, both high and low, as many as God hath sealed with a god spirite, they complayne of it. They say all with Ieremy: The Priestes say not, where is the Lord? and they that should minister the law, they know nothing. The men among vs that would be our leaders, they may say as of olde time, I wyl prophecis vnto thee of wyne, & of strong drinke, but of the lawe and the testimonies they can no skil. So heauy is the hand of our God ouer our synnes, vntyl we be amended. He hath broken hys two staues of happy feeding, both bewty and bandes, and geuen in stede of them the instrumentes of a folyshe Shepheard, and hath rayled vs vp Pastours which loke not for the thinges that are lost, nor seeke the tender Lambes, nor heale that that is hurt, nor fede that that standeth vp. And therfore we may boldly say, God himself being our warrãt, that the Israel of the Lord is without his Pastour.

Ierc.2.8.

Mich.2.11

Zech.11.13

2.Chron.15.3.

But some perhaps wyll thincke this complaint to be greuous, God hath not delt thus with vs, but rather hath multiplied a great manye of learned and godly Ministers vnto vs, euen now in great aboundance, as in any age before vs: Most certainly true it is, that

God hath rayſed vp in our dayes men of ſinguler hope, full of excellent giftes, whoſe vertues in yong yeares hath ſhined farre aboue the gray heares of their forefathers. Would God we were halfe thankfull inough for ſo manyfolde bleſſinges. The ioy of the whole earth, and the gladnes of al the world, that is the bleſſed hope of the Goſpel, it ſhineth not a litle, euen in their countenances. The Lord encreaſe them a thouſand thouſand fold, and geue them double his ſpirit, that they may be greater then all their enemies, & abyde faithfull euen vnto death: that through them the Prince may reioyce, the Magiſtrate maye be glad, their fellowes may be encouraged, ý people may be taught, al may haue hope, ſyn may be aboliſhed, Idolatrye rooted out, Antichriſt ouerthrowen, Satan troden downe, Hel may be confoũded, the Goſpel may encreaſe, righteouſnes maye ſhine, and God may haue the glory. This deſire is the fruite of our lyfe, and ther is not in the world a better portion: this we haue choſen, and in this we wil dwel, vntyl the fulnes of tyme, that we ſhall ſay in our courſe: Lord now letteſt thou thy ſeruant depart in peace.

But we haue here not a litle feare, and we ſée the ſtumbling blockes, that haue made our wayes daungerous. True it is many men

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ar greatly to be beloued, but this is as true, there is none so good but Sathan wyll seeke to sift him. Noe, Lot, Aaron, Miriam Samson, Dauid, Martha, Mary, men and women of most excellēt vertue, and such as the world was not worthy of: and yet not one of these whom Satan wounded not, yea almost vnto death. The most glorious of all men subiect vnto synne, was Adam him selfe, and yet he was throwne downe into great confusion. So that the Saintes of God (for so I trust I may call them, because of their great giftes) the Saintes I say, that God hath sent vnto vs, they haue great cause to feare, & to say wyth Paule, VVho seemeth to stand, let him take heede he fall not. Sure they are of continual assaultes, and euen at this present one aboue other shaketh all their faith.

Satan hath so rent a sunder the glorye of our Ministerie, that flesche and bloud is not halfe willing to beare the shame of the world that goeth after it. He hath spoyled it of the due reward: of al authoritie: of al obedience: loue, reuerence & honor that man should geue vnto it. He hath layd vpon it much contempt, many reproches, great pouertie, intollerable bondage, so that though the calling be in deede the most precious inheritance vnder the sun, yet the glory is so darkned vnto mortal eyes,

that al Nobility is quite fled from it, the Gentlemen afraid to come vnto it, the riche man rather chuseth any other kinde of life, the meanest estate so hardly contented with it, that S. Paule him selfe can finde but a few folowers, that wyll cast away from them the clokes of shame, & not degenerate from the dignitys of their office. But God shall once geue agayne vnto his Ministerie beuty, in stede of ashes, and ritch apparel in stede of sackcloth, when he shal turne againe the captiuitie of Syon, & build vp the walles of the promised Ierusalē. In the meane season we wyll lyue in hope, and geue thankes vnto our God that hath brought vs hetherto. One other assault of Sathan hurteth as much as this: yea and so much the more, because it is couered with the cloke of benefite, & sheweth vs a saluing medicine against the former wound. For wherras the Ministers liuing in most Churches is but smal, he hath found this remedy, that one man should haue many benefices: & whereas the reproche is not litle, but euen the name is ful of disdain, as to be called maister Parson, Maister Vicar, Syr John, a parish Priest. &c. Agaynst this euyll he hath founde a remedye worse, and geuen liberty to al that wyll, to be Non residentes, to forsake their charge, to go wyers they wyl like masterles hounds, to fyl

3. Cor. 4. 2

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the cõmon wealth with worse then any ydle or vagabond persons. Loe this is the vessel of poyson that Satan hath set a broch, & the cup of whordome which the Pope hath begun of vnto al the world. This is the head and fountaine of all spirituall darknes: the rote from which the glory of Antichrist dyd first arise: the filthy spring of al abominations, which by pestilẽt encreale hath ouerflowed kingdomes with most shameful slauery: brought Princes into contempt: & set a vile person in the Monarchie of the world. And yet at thys day it doth so dull the spirites of many excellent mẽ, that their hartes are full of surfeting, and yet they feele not their disease, they wallow (as I said) in their own vomit, and yet they see not their shame. The hainousnes of this synne it is so displeasant in the sight of God, that he hath reuenged it w̃ one of his greatest plages in hardening the offenders hartes, that they should haue eyes to see, & not see, and eares to heare, & not heare, and hartes to vnderstand, and yet not vnderstand. For wher as in many thinges they heare the voyce of God, & follow humbly his calling, yet here they be deafe euen as the Serpent that stoppeth his eares, that he may not heare ẏ Charmer, charme he neuer so wisely. It is plaine ẏ the spirit speaketh: Be diligẽt to know the state of thy flock, Pro.27.23

 and

and take hede to thy heards, for riches remain not alway, nor the crowne from generatiō to generation. But yet the loue of riches, & gorgeous shew of honor hath so deceiued many, that in many yeares they sée not their flocke, nor care not at all in what pastures they be fed. So much in vayne it is that the Apostle speaketh vnto them: He that hath an office,
Ro.12.7. let him attend on his office. The charge that S.Paul geueth to the Ministers of the Church of Ephesus, is as plaine as may be spoken, yet
Ac.20.28 they cānot vnderstād it: Take hede (saith he) vnto your selues, & to all the flock, of which the holy Ghost hath made you ouersears, to feede the Church of God which he hath purchased wich his own bloud. Oh that this precept were written in our harts with an yron pen, or a claw of Adamant, that we could neuer forget it. The often remēbrance that we haue bound our fayth vnto the spirit of God, that hee hath called vs for the instruction of his people, and that they are the price of the blood of Christ, would make vs at the last so to loue our duty, that the Sunne and Moone should be ashamed at the sound of a Nonresident, & the name of that parson should be odious vnto vs, ý would take vpon him a charge
Ezec.3.18 and loke not after it. The Prophet saith, that
&.33.8. if the Minister declare not the iudgements of

God

God against hym that synneth, the wycked man shal dye in hys syn, but his blood shall be required at the hands of the negligent watchman. And the Apostle to the Hebrewes, speaking of the faithful Minister, sayth that they watch ouer the soules of those that are committed vnto them, as they that shall geue accompt if any of them perish. If these two be sufficiēt witnes, that according to the law the truth should be esteemed, by their woord most certain it is that our negligent Pastors, who haue couered them selues as Salomon sayth, with thicke clay, and multiplyed their benefices, tyll they be many in number, they must needes thinke they haue an heauy accompt against the day of Christ. Neither gold nor siluer, nor the pride of honor shall be acceptable in stede of the soules of their brethren. But so it is they are shut vp in blindnes, and God hath couered them with a spirit of slomber, & they are set down in the counsels of the mockers & despisers, which say in much securitye, where is the promise of his cōming? O cursed law of liberty that hath so dulled their spirit: And O bottomles pit and hel of whoredomes, out of which such a stincking sauour cōtinually breatheth of Pluralities, Tot quots and al maner faculties, and dronken dregs of popish abominations. Heb. 13. 17

O Lord

O Lord God we beseche thee multiply thy spirit yet more vpon thine anoynted & chosen seruantes. Leade them into the mydst of thy Sanctuary, that they may drinke full of thy louing kindnes. And enrich them so far wyth all thy blessinges, that they may see wyth thy Saintes what is the height, the breadth, the length, the deapth, and how vnsearchable is the ritches of thy glorye, that hast alone immortalitie, and dwellest in light, which shall shine for euer: That thy manyfolde mercies which thou hast multiplyed vnto them, may be made perfect in that fulnes of spirit, vntyl they shal say vnto them selues, euen with the zeale of that noble Prophet and King: I wyll not enter into the tabernacle of my house, nor get vp into my bed, I wil not suffer mine eyes to sleepe, nor mine eyelyds to slumber, vntyl I haue caused this land which thou hast blessed to spue out the surfetings of this deadly poyson. O Lord God thou that art able, bryng this good thing to passe, let not our synnes seperate betwene vs and thy godnes, but open thine eares vnto our praiers, and poure out thy compassions vpon vs, that we & our Rulers may all reioyce and syng together wyth thy Saintes in the Apocalips, Allelu-iah, saluation, and glory, & power be to thee O Lord our God, for true and righteous are thy iudgementes,

Psal. 132. 2

Apo. 19. 2

mentes, and thou hast condemned the great whore which did corrupt the earth with her fornication. And therfore make vs say continuallye Allelu-iah, and her smoke let it ryse vp for euermore. Amen.

Farewell good Christian Reader, and forget not thy deutie to blesse them wyth thy prayer, who haue blessed thee with libertye, and helpe them to the glorious triumphe of the Gospel of Christ, who haue broken from thy neck the yoke of Antichrist, that they may long rule with righteousnes, with peace, and with ioy in the holy Ghost, whose gouernmēt hath made thee free from the bondage of Aegypt, from the spiritual Babylou, from Pope and papacie, which shame hath shadowed, and shal at the last close it vp for euer. From my Chamber. the. 22. of Aprill. 1572.

Thyne in the Lord. E. D.

Roma. 8. 22.

¶ Euery creature groneth together and traueleth in payne vntyll this present, and not oneiye the creature, but we also which haue the first fruites of the spirit, euen we do sigh in our selues, wayting for the adoption, euen the redēption of our bodies.

(.)

Now after that I have shewed you
how this ordinance and the sacrament
of the Lord's Supper ought to be
ministred, I intend to add a
catechisme following, wherein is
shortly instruction very necessary
for all such as shall be minister
to the Lord's supper.

¶ A short instruction very necessary for all suche as shall be receiued to the Lordes Supper.

Question.

What is the chiefest dutie of a Christian man in this lyfe?

Aunswer.

The chiefest duty of man, & not of man onely, [a] but of all the creatures in the world in their nature, is to set forth the glory of God.

[a] Pro.16.4. Esay.6.3.

Question.

How shall we perfourme this dutie?

Aunswer.

To perfourme this duty, it is necessary to know vnto [a] what death we by our selues ar subiect. [b] What great saluatiõ God of his free mercy hath geuen vnto vs throughe faith. And what [c] thankfulnes we owe vnto him for our deliuerance.

[a] Rom.3.7. [b] Rom.3.23. [c] Ro.20.4.

Question.

Tell me these thynges in order: First what is syn? and what doth it deserue?

Aunswer.

a Iohn.3.4. b Rom.6.23 [a] Synne is the breach of the law of God, contayned in the ten commaundements: [b] and the reward of this synne is eternal death.

Question.

Rehearse the ten Commaundements.

Aunswer

Exod.20.1 God spake these wordes & sayd: I am the Lord thy GOD whych brought thee out of the land of Egypt, out of the house of bondage, thou shalt haue none other Gods but me. &c.

Question.

What meaneth this commaundement, thou shalt haue none other Gods but me?

Aunswer.

a Deut.6.4. b Deut.6.13 c Deu.10.20 d Deut.8.19 e Deut.13.1. The meaning of it is, ẏ I should acknowledge but [a] one onely God, that I shoulde [b] honour and feare him, that I should [c] cleaue vnto him: that I should not do [d] after ẏ abominations of anye idolatrous people to worship stocks or stones: that I should not [e] harken to anye false

false Prophetes, that teache their own fantasies, and not the woord of God: That I should not [f] seeke to any Sorcerers, Cõiurers, Witches, Soothsayers, Charmers, or any such: [g] But that I should harken vnto Christ alone, and adde no thing to the woord which he hath spoken, but put all my trust in God alone, call vpon hym alone, feare him alone, and loue hym aboue all. All this is contayned in thys first commaũdement, Thou shalt haue no other Gods but me.

f Deu 18.15.

g Deu.12.32

Question.

What meaneth the second commaundement, that we shall not make anye graven Image?

Aunswer.

The meaning of this is, that we shoulde not thinke God to be lyke either [a] man or woman, or gold or syluer, or anye manner creature, that we should not woorshyp hym vnder the similitude of [b] Sunne, Moone, or any other thyng what soeuer

a Deut.4.15. Act.17.29.

b Leui.26.1.

soeuer it be, to bow downe before
it. But onely in [c] spirite and truth
c Ioh. 4. 23. we must worship God alone, and
beside him no other: no Saint, no
Angell, no creature. And that the
d Deu. 12. 32 worshipping of God alone, be not
according to our fansies, [d] but onely
as hym selfe hath commaunded
in hys word. If in anye of these
pointes we be faulty, we haue broken
this second commaundement.

Question.

What meaneth the third commaundement, that we should not take the name of God in vayne?

Aunswere.

The meaning of it is, that we
a Leui. 19. 12 shoulde not sweare [a] falselye, nor
b Eccles. 5. 1. [b] rashly, nor in light matters, but
c Deu 28. 58 with [c] feare and reuerence make
d Iere. 4. 2. mencion of the name of the Lorde
our God in [d] truth, in iudgement,
and in righteousnes, to the glorye
of God, or maintenance of brotherlye
e Deut. 6. 13. loue, in which causes we must
sweare by the name of God [e] alone,
neither

neither by heauen, nor earth, neither by booke, Saint, nor Angell, [f] nor any creature. As for Walle, Crosse, Roode, or suche other, we ought so to detest suche manner Idols, that they shoulde not once be [g] named among vs. But we should haue onely precious in our eies the [h] glorious and fearfull name of the Lord our God. This is to obey this thirde commaundement.

f Ierem. 5.7.

g Exo. 23. 13 Psal. 16. 4.

h Deu. 28. 58

Question.

What meaneth the fourth commaundement, Remember that thou keepe holye the Sabboth day?

Aunswer.

To keepe holye the sabboth day, is to come together, and with feare and reuerence to heare [a] the word of God preached vnto vs: to receaue his Sacramentes with fayth and with repentaunce: [b] to pray together with one heart and voyce: to shewe in outwarde doyng our inwarde sabboth, [c] that we rest from sinne and wickednes: that the spi-

a Act. 20. 7.

b 1. Cori. 14. 18.

c Num. 29. 7

rit of God dwelleth in vs, and wor-
keth in this lyke the beginnyng of
our euerlastyng rest. Thys is the
fourth commaundement.

Question.

What meaneth the first commaunde-
ment. Honor thy father and thy mother?

Aunswer.

To honour our Parentes, is to
[a] feare, loue, obey, and reliefe them,
or anye other that are vnto vs in
their steede. As our [b] Princes, and
Rulers, our [c] Pastors and Mini-
sters, our Maisters and Teachers,
the [d] aged and graye headed men:
And also all maner of Superiors,
that they may be honorable, they
must put on a fatherly affection to-
ward their Inferiours.

a Leuit. 19.3
b Exo. 22.28
c 1. The. 5.12
d Leui. 19.32

Question.

The first commaundement: Thou shalt
do no murther, what meaneth this?

Aunswer.

The Lorde here forbyddeth all
kyllyng, fightyng, quarrelling, and
[a] inward hatred, all [b] desire of re-
uenge

a Iohn. 3.15.
b Leui. 15. 17.

nenge, all reproches, and mockes of the dumme, the deafe, the lame, or anye other impotent: All [c] hurt towarde our brother, and that we should do good vnto all, [d] yea euen to our enemies, and loue one another as our selues.

c Deut. 21.1.
d Mat. 5.44.

Question.

What meaneth the seuenth commaundement, Thou shalt not commit adulterie?

Aunswer.

In thys commaundement the Lorde forbyddeth all fornication, adultery, vncleannes, wantõnes, al [a] vnnatural lusts, vnpure thoughts vnchaste behauiour, filthye talke, [b] wanton apparell, ydle pastimes, glottony, dronkennes, [c] houses of open whoredome, and whatsoeuer els may allure to vncleanes.

a Leui. 18. 22
b Deut. 22. 12
c Deut. 22. 21

Question.

What meaneth the eight commaundement, Thou shalt not steale?

Aunswer.

The Lorde here forbyddeth all stealyng, both in deede & thought,

 all

all [a] deceite, all [b] lying and oppression, all [c] withholding of the laborers hire, all [d] vncourteousnes to the straunger, widow, and fatherles: all [e] gyftes to peruert iudgement: all [f] false measures, and couetousnes, and chargeth vs to be [g] content wyth our callyng, and to lyue of our own. To obserue these thinges is not to steale.

a 1.The. 4.6
b Leui.19.11.
c Deu.24.14
d Exo.22.21.
e Deu.10.17
f Leui.19.35.
g Pro.27.27.

Question.

What meaneth the ninth commaundement, Thou shalt beare no false wytnes against thy neighbour? Aunswer

We are here forbidden to beare witnes in any vntruth, by othe or by word: we are forbiddē al [a] flatterie and dissemblyng: all slaunderous and yll reportes, either our selues to speake them, or to heare them of others: nor in priuate offences we may not speake the truth to the hurt of our brothers good name, if by [b] priuate admonitions he mai be won, but carefully & boldly we must testefy al truth what so euer

a Leui.19.16
b Mat.18.25.
Leuit.5.1.

euer we knowe, to the furtherance of iustice. Question.

What meaneth the tenth commaundement, Thou shalt not couet thy neyghbours house. &c?

Aunswer.

Here in plaine wordes God forbiddeth all inward desire, what so euer is vnlawful to be done, which desire is not onely synful when we consent vnto it, but [a] the very motion is enemy vnto God, and banished from his presence. For it is vnpossible those bodyes shoulde see God, which can nourish euyll concupiscence in them, euen as it is vnpossible that corruption should [b] inherite incorruption, or that [c] flesh and bloud in this similitude of old Adam shoulde inherite the kyngdome of God. So that by this commaudement most clearely we may see the image of that man that pleaseth God, euen such a one in whom is nothing impure, neither in wyll nor nature. Question.

a Ro. 7. 7.

b 1. Cor. 15. 50.

c Ro. 8. 6.

Sithe

Sithe these are Gods commaundements, I see now most assuredly how there is no man that synneth not, tell me then what punishment is due vnto our synne.

Aunswer.

a Ro.6.23. The [a] reward of synne is death, not onely the present and transitory chaunge which we shal all taste of, but [b] second death, an other euerlasting death, the curse of God, and his heauie wrath which hath no end, euerlasting condemnation, and the [c] paines of hel which abide for euer, not onelye in soule, whose worme dyeth not, but in body also, whose fyre shal neuer be quenched.

b Apo.20.6.&.21.8.

c Mat25.41 Mark. 9.44.

Question.

How say we then that God is merciful, if his anger be such as shall neuer be pacified?

Aunswer.

a 2.Cor.1.3 God is in dede a [a] God of all mercies, and father of all consolations, whose louyng kyndnesse hath no end, and in the great ritches of hys compassions he hath [b] appointed to make

b Eph.3.10. 1.Ioh.3.2

make knowen the glory of his maiestie vnto hys children. But God is also iust & [c] iudgeth righteously, and therfore to such as through infidelitie despise the ritches of hys goodnes, and disobey the word of hys glorious power, he hath appointed a iuste recompence of eternall death.

[c] Rom.2,2

Question.

Now I know what is sinne, euen the breache of the lawe of GOD. And because of the excellencie of Gods maiesty whiche by sinne is offended, I sæ the greatnes of sinne, and how it deserueth eternall death, of which without exception by nature we are all gyltie. But tell me now, is there no punishment in this lyfe by which we may recompence our sinne?

Aunswer.

There is no sufficient recompence in the world: [a] no goods nor multitude of ritches: [b] no liberalitie to the poore: no whipping nor scourging, [c] nor hurt of thine own body: nothing that thou canst deuise

[a] Ap.18,12.
[b] Luc.17,10
[c] Col.2,23.

a Pſa.49.8 uiſe [b] ſo precious is the redemption of thy ſoule, and the continuaunce for euer.

Queſtion.

Nowe I know what ſinne is, & to what death it hath condemned vs without all remedie in our ſelues, tell me now how we may be deliuered from the anger of God, and the paynes euerlaſting?

Aunſwer.

Marke and I will tel thee, pray vnto God to geue thee vnderſtanding, and low in humilitie of ſpirit, I will declare the ſaluation of the Lorde, when we had ſinned, and by ſinne had [a] prouoked God to anger, and ſo wer [b] ſubiect to Satan, hell, and condemnation, that the righteouſnes of God might ſtand, it was neceſſary that theſe things ſhould be borne, and ſuffered, the anger of God, the tyrannie of Satan, and the paines of hell, which all folowed ſinne, and therefore he that ſhalbe a ſauior for our ſinnes, [c] he must take this vpon him, & in

a Rom.3.5
b Ac.26.18
c Gal.3.13. 2.Co.5.21

hys

his owne righteousnes, he must be deliuered agayne from them.

Question.

Tell me then where shall we finde such a Sauiour?

Aunswer.

The Lord lighten our eyes, that we may vnderstand the ritches of his glorious misterie: the Lorde reuealе his secret vnto vs: ẏ Lord make vs see with all his Saintes what is the height, the breadthe, the length, the depth, that we may syng vnto him the praises of al his mercies. This Sauior whom we seeke for, who for our synnes must [a] taste of death, & yet in the power of his [b] owne ryghteousnes must rise from death to life, he cannot be found [c] among the childrē of men. All the righteousnes of [d] Abrahā, Isaac, and Jacob, it cannot recompence the least of all my synnes. Adam and Eue while they were yet in integritie, they could not [e] beare the synne of the eating of one apple

Col.1.27

Eph.3.18

a Heb.2.9

b Rom.1.4

c Psa.49.7 Psa.39.12 Ps.107.13

d Ez.14.14

e Gen.3.6

which

which was forbydden them. Yea
f the f Angels of heauen when they
Iude.6. kept not the first estate, but g fell a-
g way from the truth in which they
Ioh. 8.44 were created, they could not beare
h vp their syn, but it h weyed them
2.Pet.2.4 downe to hell, and bound them for
euer in the chaines of darknes, so
that in men and Angels ther is no
i hope. But God that is i ritche in
Ephe. 2.4 mercies, and whose compassions
k haue no ende: Hee sent hys owne
Rom.8.3. sonne in the k similitude of synfull
flesh, to be a redeemer, and to con-
demne synne in the flesh. So that
this is the Sauiour sent into the
world, euen Iesus Christ the righ
l teous, in l whom the fulnes of the
Colo.2.9. Godhead doth dwell bodely, that
m when there was no saluation in al
Cor.5.19 creatures, GOD myght m bee in
Christ, and reconcile the world vn
to him selfe. Question.

If Christ through the power and vertue of his Godhead, did fulfill all righteousnes, and satisfie for our sinne, why then

was

was he also made man lyke vnto vs?

Aunswer.

As it was necessary that Christ should be God, [a] or els he could not haue bene so perfect righteous, as the lawe of God required, nor yet haue borne the heauye burden of syn: So it was also necessary that he should be mã, or els he had bene ryghteous onely to hym selfe, and [b] we through him had not ben sanctified. For it could not be that we should haue bene partakers of his grace, if he had not ben partaker of our nature, nor we could not haue bene free from the wrath of God, and rigour of hys lawe, except our [c] nature in him had felt his fathers anger, & he perfect man for vs had bene accursed: for [d] God had so appointed that the soule that had sinned, it should die, and he is not like [e] vnto man that he should repent, but the woord that he had spoken he would surelye accomplishe. And therfore

a Iob. 4. 18. & 25. 5.

b Heb. 2. 11

c Heb. 2. 1

Gal. 3. 1

d Eze. 18. 4

e 1. Sam. 1 29.

21.

therfore that God myght be righteous in hys iudgement, Christe was mã like vnto vs, and so in our flesh [f] offered him seiſe vnto death, as if he should haue sayd vnto hys father: Execute O God thy iudgements against man, & loe beholde me a perfect man, I will beare thē. And thus was our sauiour Christ perfect God, that he might be stronger then Sathan, and take synne away, and perfect man, that wee might haue part of his redemption [g] who in all thinges was lyke vnto vs, synne onely excepted.

f Heb 9.14

g Heb.4.15

Question.

Sithe Christ God and man hath thus payde the punishment of our sinnes, are we now all discharged before God?

Aunswer.

No, not euery one shall be saued by Christ, but they alone that doo beleue, & in a true fayth take hold of his mercies.

Question.

Rehearse the Articles of this fayth.

Aun-

Aunswer.

I beleue in God the father. &c.

Question.

Why makest thou mention of God the Father, God the Sonne, & God the holy Ghost, seing there is but one God?

Aunswer.

As the scripture teacheth vs most plainly that ther is but [a] one God, so likewyse it teacheth me that the same diuine substance is distinguished into thyse persons, into [b] the Father, the Sonne, and the holye Ghost. Whych thyee persons are one God [c] eternall, infinite, & most perfect in it selfe. And when God shall geue vs such eyes as shall be able to see the glorious Maiesty of his Godhead, then we shall haue also such heauenlye wysedome, as shall easely perceiue the distinction of the persõs. In the meane while we wyll beleue the truth of hys eternall woord, and hate and detest all contrary heresies.

a Deut. 4.32 Ephe. 4.6.

b Mat. 28. 19 1. Iohn. 5.7

c Deut. 4.12. Act. 17.25.

Question.

God graunt vnto vs al this sobrietie, but tel me now what is the effect of the Articles of thy fayth. Aunswer.

a Ephe.3.15. First I beleue that God the Father, the maker of all thinges, [a] for his sonne Christes sake, is my Father, and therfore [b] loueth me. Secondly, that God the Sonne was made [c] mã for me, & hath wrought for me what so euer was needefull to saluation. Thirdlye I beleue, that God the holy Gost [d] dwelleth in my hart, as the [e] seale of myne election, and perswadeth me that Christes benefites are all myne, & worketh in mee, [f] that I dye vnto synne, and lyue vnto righteousnes.

b 1.Ioh.4.9.
c 1.Tim.2.5.
d Gala.4.6.
e 2.Cor.1.22 Ephe.1.14,
f Collo.2.11.

Question.

What is it that thou callest the Catholike Church?

Aunswer.

The catholicke Churche is the whole company of the [a] faythfull, which haue ben here to fore, or are now, or shall be to the latter ende, euen the whole fellowshyp of the elect

a Heb.11.39.

elect of God, I beleue ꝑ God knowe
eth them all, that he hath and wyll
take them all into his glory.

Question.

What callest thou the cõmunion of saints?

Aunswer.

The cõmunion of Saintes is the
society that we haue all with [a] God
through Christ Jesu, & the employ
ing of all Gods benefits, both spiri-
tual & temporal, to the mutual help
and comfort one of an other, accor-
ding to the measure of faith that we
haue receiued. Thus I beleue the
Saints of God wil do, [b] and while
they are in this life, lyue one to ano-
ther.

[a] 1. Iohn. 1. 3.

[b] Psal. 132.

Question.

What is it to beleue ꝑ forgeuenes of syn?

Aunswer.

To beleue that the punishment of
our synnes is fully payd by Jesus
Christ, and therefore freely forge-
uen vnto all that beleue in him.

Question.

What beleuest thou of the resurrection
of the bodie?

Aunswer.

I do beleue that afte. thys lyfe
ende, my soule shal go to God ꝑ
a Eccle.12.7. gaue it, & that my body shal rest in
the graue, till the apointed tyme, &
b Iob.19.25. then I shal [b] see God in my flesh, I
my selfe shal see hym, & myne owne
c Phil.3.21. eyes shall looke vpon hym, euen in
this body made glorious, and with
out al corruption, like vnto the bo
dy of Christ.

Question.

What is it thou sayest of life euerlasting?

Aunswer.

I beleue ꝑ when God shal raise a
gaine this body, & ioyne agayne in
one my body & soule, that then my
body shal be without al corruptiõ,
no more subiect to any change, but
that Death it selfe our last enemye
a 1.Cor 15.54 shal be taken away, [a] & swallowed
vp in victory, & I shall liue, so that
I shal neuer dye. God strengthen
vs by his spirit in the inner man, ꝑ
we may be able to comprehed with
b Eph.3..17 al his Saints, [b] what is the legth,

the

the breadth, the height, the depth & we may know the loue of Christ, and be filled with al fulnes of God.

Question.

The Lord increase this faith in vs: But tell me, haue we this faith in our owne power, to beleue if our selues wyll?

Aunswer.

No, but [a] faith is the gift of God, euen as our saluation likewyse is, & of our selues there is not one of vs that [b] cā so much as name the Lord Jesus, but [c] it is wrought in vs by the holy Ghost, through the [d] preaching of the woord, confirmed and [e] made strong by the same Spirite, through the vse of the woorde and Sacramentes.

Question.

How many Sacramentes are there?

Aunswer.

Two, Baptisme, and the Lordes Supper.

Question.

What strength of fayth haue we through our Baptisme?

Aunswer.

a Ephe.2.8.
b 1.Cor.12.3
c Iohn 6.63.
d Galat.3.2. Rom.8.7.
e Rom.4.11.

Baptisme is a seale and token by
a whych God wyll haue me assured
Act.22.17. that [a] my syns are forgeuen me, and
that my lyfe is acceptable in hys
sight: That like as the water wa-
b sheth away the filthines of our bo-
i.Pet.3.21. dies, [b] so our soules throughe the
bloud of Christ are made cleane frō
the corruption of syn: And as after
our outward washing the bodye is
more comely, so after our Baptisme
c the [c] spirit of God woorketh in vs,
Rom.6.4. that syn is dead in our mortall bo-
dies, and we be rysen vp into new-
nes of lyfe. And in whom so euer
Baptisme hath not this woorke, he
may wel haue the name, but in dede
he is no Christian.

Question.

What strengthening of our fayth doo we
finde in the vse of the Lordes Supper?

Aunswer.

The Supper of the Lorde doth
strengthen my fayth, that I should
not doubt, but as surely as I receiue
the

the bread and wyne into my body, to become of perfect substance with my flesh, [a] so Christ hath giuen him selfe wholy to become mine, & nourisheth my soule to euerlasting lyfe, [b] his death and passion is my delyuerance from syn, [c] his ryghteousnes is my iustification, euen so surelye confirmed vnto me, as if I my selfe had perfourmed in myne own body that most holy obedience vnto his father, which he alone fulfilled. Thus I receaue the Sacraments as signes and seales of the righteousnes that is by faith.

a 1.Co.10.16

b Rom.4.25

c 2.Cor.5.21

Question.

Sithe that this is then the doctrine of salvation, that when we were dead through syn, God of his great mercy sent his sōne to be made mā, and dye for our syns, and to fulfil all righteousnes, that he myght bring againe lyfe into the worlde, and so geue that life vnto euery one, whosoeuer should receiue the holy Ghost to beleue, that so we might be saued by fayth, who before were condemned by our workes: Wherto then now seruetb our well do-

ing, or what auaileth it to do good worke?

Aunswer.

True it is, our good woorkes deserue nothing at Gods hand, for in his sight our good workes are not good, but all our ryghteousnes is like a defiled [a] cloth. And were they neuer so many, yet by them [b] God receiueth nothyng at our handes, [c] and all our well doyng extendeth not vnto him, & therfore if we wyll aske any thing by workes, we must aske of them of whō we haue deserued it, at the hands of God we can aske nothing. And therfore as touching merite we wil let our workes alone. But we haue greater causes of well doyng, & which ought more to enforce vs, then eyther lyfe or death. Wee must doo well first, to shew our [d] thankfull hartes to our Sauiour Christ, and to [e] testefie our loue towardes hym, ryth keeping of his commaundementes. Againe, we ought to do wel, that our [f] example may call ont brethren vnto

a Esay. 64. 6.
b Iob. 35. 7.
c Psal. 16. 2.
d Collo. 3. 15.
e 1 Iohn. 5. 2.
f 1. Pet. 2. 12.

to righteousnes, that they also may become with vs of the houshold of faith. But the greatest cause of all other is, that in our wel doing [g] we set forth the glory of God, and hys holy name is prayſed in our good workes. Thys ought to be so precious in our eyes, that ten thousand hels and heauēs should not so much moue vs. This is the excellencie of vertue, that God in it is glorysied, & thys is the great horrour and confusion of synne, that God in it is dishonoured.

[g] Mat. 5. 16.

Question.

Because that prayer is the especiall meanes which God wyl haue vs vse to encrease in faith, tel me what belongeth to true prayer?

Aunswer.

It is requisite in true praier fyrst that we pray [a] onely to God: [b] Secondly, that we be inwardlye touched with the nede of the thing we aske: [c] Thirdlye, that we grounde our prayer vppon Gods promyse.

[a] Psa. 50. 13.
[b] Iaco. 4. 3.
[c] 2. Cori. 1. 20.

Fourth-

d Luk.18.2. d Fourthly, ꝑ we continue, though straight we obtaine not: e Lastly, that we aske not what we wyll, but suche thinges as we are sure God hath commaunded vs to aske, lyke as we haue example in the Lordes prayer.

Question.

Rehearse the Lordes prayer.

Aunswer.

Our father which art in heauē. &c

Question.

What desirest thou in this praier?

Aunswer.

I desire of my heauenly Father, that his holy name may be glorified among vs, both in his excellent works, & in our liues: That he onely may be had in honour, & all other set asyde. Secondly, I desire that his kingdome may florish, that is, that his holy spirit may beare rule within vs, to all heauenly delights, and that his word may haue the preeminence, to be our onely law of righteousnes, which we may all obey.

bey. Thirdly, that we may willing ly resigne our selues to him, wyth out all murmuring whatsoeuer he shal do. Fourthly, that he wyll minister of his great ritches, althings necessarye for our vocation. Fiftly, that our consciences maye be quiet, and we haue hope, that our synnes ar pardoned and blotted out of memory, euen as we pardon all whosoeuer haue offended vs. Lastlye, that God would strengthē vs with his holye spirite, and encrease our faith, that we maye ouercome the world, and quench the firye dartes of Satan, and so at the last be partakers of his glory.

Question.

Tell me now briefly the effect of all that thou hast confessed.

Aunswer.

By the ten commaundements I see my synne, and howe I haue deserued the wrath of God, & euerlasting damnation. From which because

cause I coulde not be delyuered by mine own strength, the holy Ghost bi the preachyng of the Gospel hath wrought in me fayth, in Christ my Redeemer, by which I am assured that he hath borne the punishment of my syns, & made me heyre wyth hym of euerlasting life. And of this that I should neuer doubt, he hath geuē me two Sacraments, as outward signes and tokens to be seene and felt of me, that as surely as I see my selfe made partaker of them outwardlye, so the holye Ghost inwardlye enstructing me, I shoulde not doubt, but inwardly to be partaker of Christ hym selfe with al his benefites, that in hym and through hym I shall haue lyfe euerlastyng. And thus beyng regenerate into this liuely hope by ye holy Gost, my waies should be directed by ye same spirit, to walke in holynes & righteoulnes al the daies of my lyfe.

FINIS.